ZIONS HERALD

New England Methodist Monthly

NAZARENE THEOLOGICAL SEMINARY LIBRARY

February, 1960

ZIONS HERALD

New England Methodist Monthly

Established in 1823

Volume 138 No. 2 February, 1960

From Our Readers 1

Editorial 2

Planned Parenthood, by Bishop John Wesley Lord 3

Geriatrics, by the Rev. William H. Duvall 4

Bishop Pickett Warns of "India's Woe" 6

Bishop Lord Preaches at Two 175th Anniversary Services in Boston Area 7

Sexual Morality in Theatrical Motion Pictures 9

Bishop Lord Replies to Attorney General Wyman in Uphaus Case 11

Methodism Progressing in Africa 12

Higher Call 13

A Review of Paul Tillich's, "A Theology of Culture," by the Rev. J. Howard Acton 14

Dean Muelder Says Methodist Church Not Reaching Laboring Class 17

Hudson Church Observes 175th Anniversary of Founding of Methodism 18

Music—Sublime and Ridiculous, by Daniel Ridout 19

Area News 20

Warren C. Carberg, *Editor*

Subscriber to Ecumenical Press Service. Member of the Associated Church Press.

Published monthly by the Boston Wesleyan Association at 581 Boylston Street, Boston 16, Mass. Second Class postage paid at Boston, Mass. Telephone Boston, KE 6-5160.

No payment is made for unsolicited manuscripts.

Subscriptions: one year, $3.00; two years, $5.50; three years, $7.50. Foreign, $4.00 a year. Single copies, 25 cents.

Printed at the Industrial School for Crippled Children
241 St. Botolph Street, Boston

From Our Readers

Dear Editor:

For your generous co-operation during the past year in printing news articles about the work of Morgan Memorial Goodwill Industries, we express through this brief letter our deep gratitude to the ZIONS HERALD.

It is also a letter to all your readers who have donated repairable clothing, household articles and funds to help keep 350 handicapped people at work —folks who would rather work and earn their own way by repairing and reconditioning contributed articles than accept public charity.

As you know we are the largest private agency in New England serving the handicapped, regardless of race, creed, or color. Hundreds find an open door at Morgan Memorial after all other avenues of help have been closed. All we ask is that the usable and repairable discards continue to come to us so that the things of no further use to our friends may be used to keep the handicapped employed and then sold in our Thrift Shops to economy minded people. The income from this source pays eighty percent of our operating costs.

Thank you again and may God's blessing be upon you all.

Sincerely,
HENRY E. HELMS
Executive Secretary

House and Home

A house is built of logs and stone,
Of tiles and posts and piers;
A home is built of loving deeds
That stand a thousand years.
—*Victor Hugo*

On the Cover . . . Bishop John Wesley Lord preaches at 175th anniversary of founding of Methodism at Copley Church, Boston. Left to right: Miss Arnita Harrison, Bishop Lord and Mrs. Joan Prescott. (Photo by James A. Jones.)

Inside Front Cover—Bishop Newell S. Booth of the Elizabethville Area in the Belgian Congo was a preacher at Newton Centre School of Missions on January 3. Talking with the Bishop (right) is the Rev. Elmo F. Young, pastor of the Newton Centre Methodist Church.

Editorial

"The Voice of One Crying in the Wilderness"

Until recent months Willard Uphaus has been virtually unknown, save in New England.

Now his name has become a symbol in all parts of the country. Many of the leading newspapers and magazines have espoused his cause.

Wherever clergymen of whatever denomination meet, his name is mentioned with sympathy and sometimes with impassioned concern.

The 69-year old Christian pacifist is serving his year's sentence for contempt under maximum security conditions at the Merrimack County Jail at Boscawen, N. H., where he has been since Dec. 14.

The concern of ministers everywhere for this essentially blameless citizen, indicates his close relationship to the spiritual life of religions—all religions.

Although he was an eminently qualified student of religion, with a doctor's degree in religious education at Yale University, he was not a minister. Like Francis of Assisi he has never been ordained.

His concern for peoples of all races, creeds, faith, and ideologies was misunderstood. The Uphaus investigation was an aftermath of an acute infection of McCarthyism.

Dr. Uphaus believed that such religious convictions as he has, and they are strong ones, meant drawing into fellowship with people of the left as well as others. He does not believe that Christians should segregate Communists as "some sort of strange and unredeemable people."

His inquisitors chose to interpret his World Fellowship Camp as non-religious, despite the very apparent fact, apparent to the enlightened at least, that it was just the opposite.

They demanded the names of the guests. Attorney General Louis C. Wyman dismissed Dr. Uphaus's statement of conscience as a "pretense and a sham," a preposterous claim when the religious character of the defendant, and his life's work are considered.

A nation-wide clemency move has been launched in his behalf. This battle has snowballed to enormous proportions. Thus far New Hampshire has failed to take action that might to some extent purge the stain on its proud record of freedom and tolerance.

The *Watchman-Examiner*, one of the oldest and best known Baptist publications, said in an editorial: "It is incredible that in our country a man with a reputation of being ultra-Christian and not a mere professional one, should be put behind the bars for conscience sake.

"The attempts of courts of justice to force the Christian conscience have had their day along the centuries from the time of Caesar, whose henchman sought to silence Peter and John. In the long run they have failed, although in their cruelty, they have made many martyrs. All America cherishes the hope that these tyrannies will never be introduced into our beloved land to destroy freedom. And if a man's conscience is not free there is no freedom at all."

How Shall We Honor Lincoln?

How shall we honor Lincoln? Shall we sing
His splendid fame, and build fair shrines of stone
To tell our children of our chosen King?
Yes, let us build these shrines, and thus atone
For all the scorn and hate his people gave;
And let us lay his Highway to the sea,
To serve the nation which he came to save;
And let us speak of him continually.
So honor him! But all is vain display
If we forget the work that he began:
To end all slavery, to find a way
To life and happiness for every man.
Still Lincoln speaks: *O set my people free*
From chains of gold, from greed-born tyranny!

—Thomas Curtis Clark

Planned Parenthood

by Bishop John Wesley Lord

It is of note that the pronouncement on planned parenthood adopted in 1956 by the General Conference of The Methodist Church occurs in Paragraph 2021 of the Discipline. This paragraph is entitled "The Christian Family."

The modern family is struggling against great difficulties: tensions created by the world situation, military demands upon youth, inadequate housing, uprooting of families due to population shifts, the unwholesome influence of media of mass communication, loneliness growing out of insecurity and the hunger to belong, to be needed, and to be recognized.

Family life at its best is a matter of living life at the deepest level, which is a level of relationship witn God. We know that a Christian family is a family in which every member is accepted and respected as a person having sacred worth, and in which the parents are both willing and able to accept responsibility for the adequate and careful nurture as well as physical support of the children that God has committed to their care.

At the very moment when the family is being desperately besieged by forces with which it is unable to cope, it is further threatened by what has been called the "chief problem on earth." This problem has been aptly termed the "population bomb" because it has the explosive potential of doubling the number of inhabitants of countries that cannot decently house, feed, employ, and educate the inhabitants they already have. If we pay no attention to this problem, by the year 2000 we shall crowd this planet with millions more people than its resources can provide for. Not talking about this problem because it is controversial and uncomfortable is not only dangerous and unwise, it is a luxury we can't afford.

But we don't need to wait until the year 2000 to face the problem. It is upon us now. Travel to foreign lands and see the results of unstabilized populations. I have often heard it said that the aid we give to needy peoples across the earth is unjustified until we have helped these people stabilize their populations and reduce the irresponsible birth rate.

Lady Rama Rau spoke of the consequences of this problem in her own land of India—an unchecked population growth that will also affect the rest of the world. She stated that this unchecked growth resulted in greater poverty, greater hunger, epidemics, child delinquency, prostitution, unemployment, and, because of the threat of increasing unemployment, the threat of Communism, now promising aid to the unfed millions.

Japan, facing this problem intelligently, has shown the way to the other nations of the world.

Even though the problem is not yet as critical in the United States as in other parts of the world, our isolation from the effects of this population bomb is no more possible than our isolation from the range of nuclear bombs.

Our Lord was concerned about the children. He would not be happy to see millions of children diseased, hungry, uneducated, and uncared for, retarded and lacking medical help, simply because of the irresponsibility of their parents. Children should not be brought into the world unless they can have the care to which they are entitled.

For the reasons I have stated, the 1956 General Conference of The Methodist Church supported planned parenthood, practiced in Christian conscience. Such planned parenthood may fulfill rather than violate the will of God. The Methodist Church is therefore unalterably opposed to the stand taken recently in Washington by the Roman Catholic bishops, who stated that talk of the population explosion was a smoke screen behind which a moral evil might be foisted on the public, and who also declared their opposition to the use of United States public funds in promoting artificial birth prevention for the economically undeveloped countries.

As members of The Methodist Church, we feel that the prime consideration is the result of unchecked population growth upon the child. The evil is to perpetuate and aid methods of living that spawn, even as animals are spawned, millions of human beings for whom there is no adequate support of any kind. The evil consists in condemning millions of God's children to substandard living, if not to death, which is more merciful.

It is extremely unfortunate that this issue has had political repercussions.

I suspect that many devout and faithful Roman Catholics will make their own decisions on this matter in the light of their God-given intelligence and common sense. After all, history affirms that, all too often, pronouncements of church councils whether within or without the embrace of Roman Catholicism have been somewhat less than infallible. It is quite conceivable that time will produce throughout the world a more consistent and enlightened response to the "chief problem on earth."

Geriatrics' Questionnaire

Conference Ministers List Many Opinions on Care of Senior Citizens

by The Rev. William H. Duvall

Many questions are being asked these days about geriatrics. There are many estimates as to the number of people over 65 now, and the number that we shall have ten years from now. Every tenth person that one meets is a Senior Citizen—511,000 in Massachusetts. Across the country (obviously not in New England), one in ten would be Methodist-connected, so that approximately one in a hundred would be a retired Methodist. This would make a total of 1,700,000 in our country. All of these are not in need of housing for: some still carry on by themselves; some live in with rentors—paying valuable assistance to them; some live with their relatives—paying their way and thus assisting them financially; while others just live in and are supported by their relatives.

But there is certainly a tendency away from living in with one's children. There is very little compatibility where three generations live together. No one does any real living. Independent support comes now to many in the form of Social Security, pensions, investments and Old Age Assistance—thus, more and more older people are living by themselves, though not always in desired quarters.

More security is felt not by living alone in one's own house but by living with a group with one's own apartment or room, supervised by a housing authority, with cultural and financial stability. The feeling that comes from such oversight is amazing.

Public housing is an opportunity offered to some as the way out—fine, but so insufficient. It is also not the answer for those with cultural and particularly religious longings; it has to accept, by its very nature, a certain cross-section of the community.

Also, as in any "colony," the choosing is done by leaders prejudiced unconsciously in a definite pattern; regardless of how many social experts advise. This, I find to be always true and our pattern is not very often theirs.

Denominational Homes have a definity atmosphere of their own, a Christian culture that many crave, as well as need; the latter years of one's life are much better sustained with cheer and faith. It is interesting to note that there has been a tapering off in older patients at mental hospitals; surely there is a definite connection between this and the security, care and purposeful activity that the right kind of Home provides. There is neither worry nor frustration when a future is assured.

Now that it is understood that housing for Senior Citizens (the semi- or fully-retired) is vital, where is the place to build it? Should it be in the North or the South? In the urban or rural areas? The answer seems to be in all four. We certainly need it here in Massachusetts; for statistics bear out that only one person per 1000 over 65 years of age, migrates from this state (5 per 1000 emigrate under 35). Even though 33 per 1000 enter Florida, evidently not too many of them are bona-fide residents of Massachusetts.

Whether housing should be in the city or country depends on what the particular person wants—there are naturally very definite opinions here. It should be, in any case, adjacent to the centers of interest of those who are intending to move in. They want a Church, shopping area, recreation, familiar companionship and hospitalization near at hand. This can be provided by bus or cars to a certain extent. A majority, it seems, enjoys the beauty of nature, if it is possible to add this to other hopes.

Suggestions to think through have been given us by interested ministers in New England. I list some of them:

"Take over large residences."

"Make list of Recommended Homes."

"Use Camp Meeting grounds."

"Build low rent, modern district villages."

"Construct Centralized Home first, then Regional Homes."

"I wish that we had a Home for retired ministers and wives in New England; Florida is not the answer."

Some of the replies received have confessions as to the minimum amount of work done in this field personally and in our Conferences: "I am quite ignorant of the program, as are my people; I am willing to accept leadership." Others have pledged themselves to work on behalf of the present program as well as Deaconess work in general:

"A new emphasis on Deaconess work is needed."

"I will make the Church Deaconess conscious as soon as I can."

Some of our young people want to go into Deaconess work."

Comments received in the questionnaire sent out are of great value:

"New England Methodists have done so little."

"We need more Church Homes."

"We need a Center."

"As Methodists, we are not doing our part to help older people in our State. We should be ashamed

and do something to help the fine elderly people who cannot help themselves."

"The Churches leave it too much to the Community."

"The most pressing area of Service—I feel that more interest and support could be obtained for this than any other area."

"The District Superintendent ought to urge Committees on Hospitals Homes."

"Stimulate the Annual Conferences to take action. Present the Golden Cross also."

"We want warmth," writes a member of our Committee.

"It was just some kind of an institution to me before, but, through my association here, my whole idea on Homes has changed, for it seems to me that this one is run as a true home, with much love and warmth."

The Churches recognize that there is a great problem and in a social and religious way are trying to meet it. At least one-third of the ministers answering have some kind of a program, but expect someone else to provide the housing. They expect it to be done by the State or Federal Government, but hope that the Church will do a good share of it. Many of the Churches provide devotional material, "The Upper Room" and "Mature Years," also:

Minister to the sick and shut-ins
Give publicity to "Hospitals and Homes" of the Church
Deliver flowers and baskets and send cards
Serve parties at State Hospitals and Homes
Help girls in nursing careers
Provide equipment for sick-rooms
Help in emergency sickness
Assist in classes and clubs for groups 65 years of age and over.

It is felt that most Churches have some of this work done by someone, even if not done by a Committee in Hospitals and Homes.

Twenty-six have such a Committee out of 172 replying.

Five more will have a Committee next year.

Fifteen are seriously considering it.

Twenty-two have Committees covering this work. However only two have Golden Cross Societies and two more will next year. One other observes a Golden Cross Sunday. It seems that a large majority of the Churches have little knowledge of this phase of Methodist work.

In a general way, twenty-two Churches need Retirement Homes. Specific requests have come for 22 couples, 37 women, 13 men and several ministers. I might insert here that we have ten "active" applications for residence in our Home for Women and have discouraged several more as it is filled. Out of 172 ministers, 103 expressed themselves emphatically in favor of Homes for Aged Methodists; many others living in real rural areas felt the situation there takes care of itself.

As to the discussion regarding the location of our Homes for the retired, we must place them where the residents will be contented. Much emphasis is being placed by some experts on an apartment-type hotel Home in the city, and without a doubt this would appeal to many people.

We must recognize, however, that shopping areas are moving into rural areas, and that many urban stores have gone out of business. After careful scrutiny and study, this is the move that business is taking at present. Will not the same thing be true regarding our Homes for the aged? Should we not build a "Center" in the country, available to shopping areas, Church and recreational centers, by bus or car? Those who are residents at our Concord Home (rural, yet contiguous to areas of adult interest) would not want to change their setting in any way, except to develop it by building further units for couples and men. In a poll taken by one Senior Citizen group, Wellesley (a place similar to Concord) was very definitely preferred in their voting.

Regarding those who are made for city life, it seems most plausible that one of our down-town Churches might use State or Federal funds and construct along with their Church, an apartment hotel for the retired. As a non-profit-making organization, it could serve many interests and be less expensive than many urban rentals.

In our survey of opinions and experiences of New England ministers, over half (88 out of 172) of them favored even more Homes than are here mentioned—regional Homes throughout our area: one out of six favored a central area, with eight stating that either would help. Perhaps the opinion was best stated by one who suggested that we operate a central area first at Concord and then move into other areas. The feeling seemed to be that something should be done as soon as possible. Pastors would like to have a place like ours at their disposal.

It could be that more Churches in the New England area could, on their own, build Housing for the Aged. Whereas 90 per cent of funds with which to build can be secured, and rents collected that would cover the expense over this long-term arrangement, there isn't too much to lose and considerable to be gained. A good proportion of these residents would be Church attendants. Why not displace our old churches with buildings that would be both a Church and Housing for the Aged?

The last question asked in the questionnaire was one that could have been interpreted in several ways. It was meant to check on the interest that ministers and Churches would have in an event similar to the Charles Wesley Festival at Symphony Hall; this would be sponsored by the New England Deaconess Association as of value to Methodism and financially profitable (we hope). From several replies, I feel that this has been understood to be a project to promote funds and construction in the field of geriatrics. With either in mind, the answers were most encouraging, in that 120 out of 173 wanted an area project (only five did not want a project).

It would seem that requests by the Association for work with the aged would meet most favorable acceptance if something were to be done by it; only three mentioned the burdens that apportionments are. Pastors and Churches appear willing to help.

It is evident that we need Committees on Hospitals and Homes as well as Golden Cross Societies in each Church. If the importance of this work were called to the attention of the Churches, great progress could be made. District Superintendents are willing to nominate District Secretaries to assist in this, and, in some cases, to give time at District Meetings for its promotion. One-third of the Churches answering volunteered names from the Parish of people who would be interested locally in promoting this work—37 actual names, with 18 more Churches willing to find someone.

(Continued on page 23)

Exploding Populations, "India's Woe"

Bishop Pickett Warns Population Gain Still Leading Production-Rate

Bishop Pickett visits his old friend Prime Minister Nehru in India. Left to right: Bishop Pickett, his grandson Henry Pickett Lacy, son of Henry V. Lacy, a Methodist missionary and a grandson of William H. Lacy, also a Methodist missionary in China. He is also a nephew of the late Bishop Carlton Lacy who died of malnutrition while imprisoned by the Communists. Prime Minister Nehru is an old friend of the Bishop as is Mrs. Pickett, who is the daughter of a Methodist bishop.

India's "exploding populations," increasing at the incredible rate of between eight and nine million people a year, threatens the economic safety of the great Asian republic, Bishop J. Waskom Pickett, one of Methodism's great missionary leaders, said in an interview recently.

Under Premier Nehru, long-time personal friend of Bishop Pickett, there has been a heroic attempt to increase food production with American help.

But the population gains faster than the increase in production. Bishop Pickett said that much is being done in the field of planned parenthood, since birth control has been legalized, but the poverty and the ignorance of the people have made general adoption of efficient birth control methods very slow.

However, most of the Indian leaders today, Bishop Pickett said, believe that birth control and more efficient crop production must go hand in hand, if India is to make progress in the decade just ahead.

Many of the opponents of birth control have a habit of quoting Gandhi who was firmly against any interference with pregnancy. Bishop Pickett adds the Hindu religion has always deplored any attempt at birth control and abortion, unlike Japan where it is now legal, is expressly forbidden.

Bishop Pickett asserts that any serious action in the direction of birth control must await a decline in Gandhian influence.

"And this influence has already declined rapidly," Bishop Pickett said. "In India, Gandhi is still revered as a great leader and patriot but he is no longer a demi-God."

There are many people who believe that the present trend in more efficient crop production may be sufficient to solve the problem. But most Indian leaders feel that this of itself cannot accomplish the task of feeding India's exploding populations, since it must come rather slowly while the population increase is extremely rapid, unless something is done to effectively check the soaring figures.

Ever since 1954 Bishop Pickett has urged President Eisenhower to visit

(Continued on page 22)

Bishop Pickett greets exiled Tibetan lamas at the Methodist Mission Sanitorium at Madar in India where 50 are being treated for tuberculosis. This mission is being supported by the Methodist Church, the Methodist Commission on Overseas Relief, Church World Service and the Government of India.

Anniversary !

Bishop Lord Preaches at Two Services in the Boston Area

The development of the Methodist Church in the United States from a mere handful of people in the Atlantic coast regions in 1760 into the most numerous among Protestants, is without precedent in all ecclesiastical history, Bishop John Wesley Lord said in two 175th anniversary services on December 27.

"We do well to ask how were the few tiny altar fires kindled by the Methodists kept alive under the puffs of adversity.

"They had no commanding preachers, no great scholars, no eminent or wealthy hearers. All the preachers were itinerants, moving, always moving. Yet the preaching of these plain men, bearing witness to the power of the gospel, spread through cities and towns, through hamlets and settlements, into the wilderness like a strange, persistent fire, which neither the opposition of the unbelieving, nor the outbreaks of the rabble could quench."

In the morning Bishop Lord preached at the anniversary service at the Mathewson Street Church in Providence, R. I., and in the afternoon at the Copley Church in Boston.

Bishop Lord said that he believed that Methodism came into being as God's answer to a general moral and spiritual decline among the people.

"In 1798," he said, "the General Assembly of the Presbyterian Church issued a pastoral letter declaring:

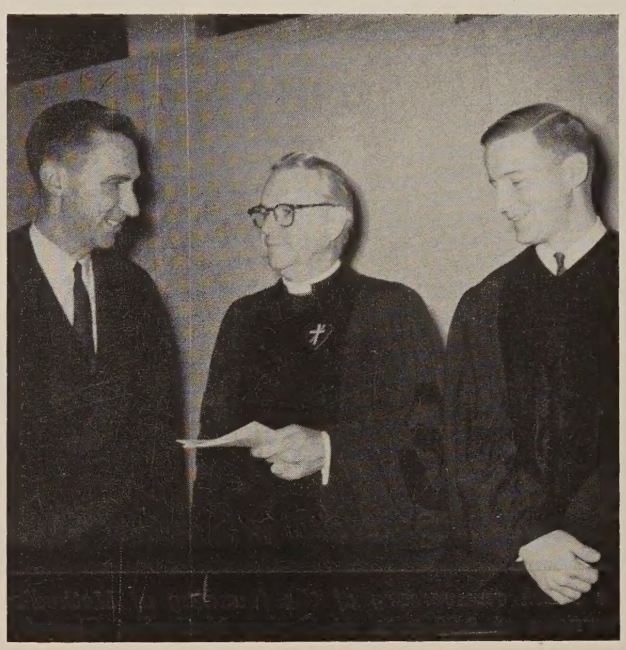
" 'The profligacy and corruption of the public morals have advanced with a progress proportioned to our declension in religion. Profaneness, pride, luxury, injustice, intemperance, lewdness and every species of debauchery and loose indulgence greatly abound.'

"The Convention of Massachusetts Congregational clergymen in 1799 declared:

" 'The indifference of Christians was evident in their neglect of the Bible and the doctrines of the Church, the profanation of the Sabbath, and failure to attend public worship regularly.'

"Not more than five per cent of the population in 1790 were members of some church. Today it is considerably more than 50 per cent. One historian cites as a prime reason for this religious decline the effect of the establishment of the churches on the spiritual vigor of the people.

"New England had no lack of churches and ministers at this time, yet Jesse Lee came as a missionary to New England. But New England had an established church called the church of "The Standing Order." The law made it the duty of every citizen to support the church.



Bishop Lord speaks at Mathewson Street Methodist Church in Providence, R. I., for anniversary service. Left to right: the Rev. Dr. DeWitt C. Clemens, pastor; Bishop John Wesley Lord and the Rev. Donald J. Clark.

"Salaries were raised by taxes and for years no one could hold office other than members of the Church of the Standing Order. At Wilbraham and at other points in New England, Methodism was violently opposed by the established church.

"In such a church, religion had become with many a mere form. Let us thank God that in America we have no state church.

"Religion in the United States is free enterprise at its best. Article 1 of the Bill of Rights declares: Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . . ."

"I have seen the effects of a state church in Norway and in all parts of Scandinavia. A free society demands a free church, a church which the people have the right to reject or the right to embrace gloriously. This is the glory of our Methodist heritage of freedom. Let us resolve to keep a free church in the United States.

"A second significant factor in the moral decline was the revolt against orthodoxy. New England theology

The 175th anniversary of the founding of Methodism and the consecration of Francis Asbury was held Sunday afternoon at 3.30 P. M. *at Copley Methodist Church, Boston. Here is the procession as it moved into the church for the service.*

had gone to seed. It had become spiritually barren. It neither served the people nor was it in line with God's emerging revelation of Himself.

"Its proponents were wasting their energies defending that which was indefensible. The spirit of the age rebelled against the dogma of a divine decree that marked some for salvation and others for eternal torment. Against this false doctrine or predestination and determinism, came the preaching of a universal redemption.

"He is the propitiation for our sins and not for ours only, but for the sins of the whole world," sang Charles Wesley.

O for a trumpet voice
On all the world to call
To bid their hearts rejoice
In Him who died for all.
For all my Lord was crucified
For all, for all My Saviour died.

"The Calvinistic doctrine that Christ had died for, the elect alone could not withstand such preaching. It is no wonder that the poor people heard this gladly.

"A third factor was the effect of the Revolutionary War on the accepted moral standards of the day. Wars tend towards the demoralization of personal conduct and character, and this is as evident today as it was evident following the Revolutionary War.

"For all these causes the time was propitious for the spread of Methodist doctrine and practice. Its emotional warmth, its intense missionary zeal, its sense of the equality of all men in the sight of God, and its conviction of a free and universal salvation, caused to find a place of power and influence in the life of the new nation.

"And all this began at the Lovely Lane Chapel in Baltimore, Dec. 24, 1784, at the historic Christmas conference, but I say that we are nearer the truth when we say very simply, all this began with God."

At Copley Church a number of ministers and women of the church were attired in the costumes worn during the Revolutionary period.

Following the regular service, the Rev. J. Rex Shepler presented an illustrated lecture on New England places and residences where Francis Asbury preached during his lifetime. The Rev. Donald Williams of North Andover, led the congregation in the singing of his prize-winning anthem. The Rev. John David Erb, pastor, and the Rev. Royden Richardson of Tremont Street Church, also participated in the service.

A Protestant View:

Sexual Morality in Theatrical Motion Pictures

Any discussion of this topic implies a point of view concerning moral standards and, at the same time, it implies a judgment concerning the artistic and other qualities of theatrical films. Therefore, three basic questions must be answered in dealing with this subject:

(1) What are your standards of sexual morality? (2) What does the theatrical motion picture have as it standards of sexual morality? and (3) If there is a conflict between the two, do the artistic values of the film as an art form outweigh the values of the moral standards?

All three of these questions are extremely complicated and deeply involved in personal, religious and emotional life. It is impossible, therefore, to present any constructive opinion on the subject which will be acceptable to all. Perhaps the most that can be done is to bring into clearer light some of the facets of the problem.

Sexual customs and standards have developed as a result of human living. It is clear that the customs developed and changed with the experience and the life of the people over many generations. The population explosion and the question of birth control are a further manifestation of this most complicated set of relationships.

At the same time that we realize the evolutionary nature of the current sexual customs, we must recognize also the traditional habit of peoples to attribute divine sanction and authority to the standards which they themselves are in the process of creating.

Sexual Morality Standards

Any honest Christian today would have to ask himself: "How much of my standard of sexual morality is the result of social custom and tradition and how much is it the result of divine commandment and to what extent am I implying divine sanction to a custom which is entirely evolutionary?"

It is obvious that this question is basic. For if our standards of sexual morality are entirely evolutionary and relative, and if the divine is brought in only to uphold the majority social custom or the special quirks of a minority, then the Christian has no sure ground from which to make his attack on the sexual standards of the movie industry.

Many Christians do not realize the vulnerability of their position. Many industry persons have not thought the question through logically, but they have from their experience and daily contacts developed for themselves the evolutionary theory of sexual standards and, therefore, they have no respect for or fear of the imprecations heaped upon them by religious leaders who are bringing in the seemingly irrelevant element of divine sanction

In my opinion, it is for this reason that certain Hollywood producers have little or no concern over what religious hierarchy thinks but are influenced primarily by what the hierarchy can do to their profits at the box office.

In some instances the picture is hurt financially by the diatribes of the clergy. In some instances the added publicity is just what the producer wanted. On a purely evolutionary theory of sexual standards, the producer would be smart to play it for the biggest profit.

The Catholic Church's position in general denies the relativity of the moral code and at the same time recognizes the original sin of the producers with the result that the Catholic Legion of Decency works on the problem by fighting the evil at the box office. If it could control censorship, I believe it would go all the way in that direction.

We have recognized generally a relativistic theory of sexual morality and we have not wanted to *compel* obedience to a moral code. Yet the divine sanction has been invoked and numerous sermons have been preached against the low sex standards of the films.

This brings us, then, to the second major issue to be clarified if we are to make any progress in solving this problem: What is the artistic merit of the theatrical film?

The answer has ranged from extreme adulation to the anathema that no good thing can come from Hollywood.

The Hollywood Product

Actually, of course, there is a wide variation in the quality of the pictures. They reflect the ability of the producers, actors, technicians; the budgets available; the intellectual and moral insight of the company management; and the artistic creativity of the persons employed in the production.

The films also reflect the audiences who see them. We think of the audience as sitting in a darkened theater observing light reflected from the "silver screen." It would be more accurate to say that the pictures on the screen reflect the hopes, desires, hates and loves of the audiences that sit in front of them.

In spite of all the double talk from producers and in spite of the condemnation from our pulpits, it is probably fair to say that much of the product of the Hollywood film industry, just as much of the radio and

TV programming and most of the paper back selections in the drug stores and many items in the newspapers, is superficial and unreal. If here and there a new insight is given into the deeper meanings of life, we may well be thankful.

Many films, though seemingly upholding convential sexual morality, are in fact glamorizing what Christians would call immoral conduct. In such cases, the results are negative.

Furthermore, where the film shows the conventionally religious "good character" as being in fact a bigger sinner than the sexual deviate, the result is a decrease in the status of the religious individual and his standards of sexual morality.

To summarize: The films do not present the standards of sexual morality as prescribed in the teachings of the Christian faith. That is because the purpose of the producer is primarily financial and to gain status and not to portray the good life. It is also because to a large part of the public, sexual evil is more interesting than conventional morality.

Before trying to decide what should be done about such productions, it is well to consider what their harm is wherein they differ from the sexual standards of the church. There are at least three ways such harm can come:

1. The film may misrepresent the standards the church would maintain.

2. The film may misrepresent the type of person who supports the Christian moral code.

3. The film may frankly promote anti-Christian sexual standards.

Need Formal Code

Because the issues are so vital, the Protestant churches in the past have maintained that where the standards of sexual morality in entertainment films have been in conflict with the standards of the church, the entertainment films must go. Though ridiculed without mercy, the Christian who holds firmly to his principles has said that not even artistic excellence is sufficient to justify a film that condones or encourages prostitution or homosexuality.

But, as has been noted earlier, the Protestant church which enters the struggle is at a disadvantage and suffers several handicaps that are difficult to overcome:

1. The church does not have a definite and formal code of sexual conduct for 1960.

2. Church people cannot agree on which films and to what extent each one may transgress such a vaguely developed code.

3. The church is not inclined to use divine sanction nor box office boycott to force producers to abide by the code.

4. Whenever the producer says his main purpose is to make money, the church cannot guarantee profit for a picture if it is "clean and wholesome." Many church people enjoy the risque joke as much as non-Christians and will stay away from "good" movies because they go to the theater to be entertained not to be educated or preached to.

5. In the argument between morality and artistic and esthetic excellence, the churchman is almost helpless. His status has been won as a moralist and he has no standing as an art critic.

6. The sermons against immorality in the films are not as interesting as the immoral scenes in the films.

To have any hope of winning this conflict the church must not begin by denouncing specific pictures or making vast generalizations from a few instances. Such tactics have been tried in the past without much success, except in such denominations as the Roman Catholic where the authority of the hierarchy is such as to obtain implicit obedience even in the difficult area of attending the movies.

But it is equally futile to trust to a vague education of the movie audience in the Christian doctrines. For the repetitive portrayal of sexual aberrations is a more effective educational process than the haphazard comments on the movies from our pulpits.

What is Sexual Immorality?

Somewhere in between the extremes of denunciation and mere education the church must find a new method of dealing with these problems.

Therefore, the following outline of procedure is suggested:

1. The formulation of a standard of sexual morality which can be defended on a pragmatic basis as a contribution to contemporary society. This is most difficult to do, but it is a responsibility the church cannot avoid if it expects its judgment to have any weight or even any constructive value.

The last fifty years have been notable for a new frankness in dealing with sexual matters. Sex education is taught in school and church. Ministers do pre-marital counseling. Prudery has lost its respectability. The result is that sex need no longer be considered as sinful.

But if sex is not sinful, then what is sexual immorality? And if there is no sexual immorality, then wherein lies the evil of motion pictures which deal with this subject?

The full answer to these questions will not be obtained unless the church gives special attention to this dilemma.

Two positions are possible: (a) That all sex is in and of itself wrong. This is a clear-cut position. Some have taken it. Or (b) it may be said that sometimes sex is right and sometimes it is wrong. The Protestant churches have in general taken this point of view. But then the questions arise—When? Why?

A physician who lies to a patient with an incurable disease is not to be judged the same as a person on the stand bearing false witness that convicts a man of murder. Yet in each instance a lie was told. Motive, purpose, result are all included in our judgment.

So with the question of what is right and wrong in sexual matters. We must find some outside value which can be used as a basis for judgment. Probably the best standard will be the effect on human personality. This would be the basis for the Protestant position favoring birth control—that it enhances the personality values of the children that are born if we limit them to the number that can be fed, housed, nurtured, and educated properly.

However difficult it may be to translate our Christian theology into a code of sexual morality, this is the task which has been assigned to us—and we shall begin to make progress in it when we learn to recognize some of its complexities.

Nature of the Opposition

2. The second thing we must do is perceive the nature of our opposition. The danger of the films is that

(Continued on page 21)

Echoes of the Willard Uphaus Case Bishop Lord Replies to Attorney General Wyman

December 11, 1959

The Honorable Louis C. Wyman
Attorney General, State of New Hampshire
Concord, New Hampshire

Dear Mr. Wyman:

It is a source of deep regret to me that I was not present to receive you when you called at my office. The call was very much appreciated. It happened that I received my 33° Masonic on the same evening that Mr. Sherman Adams received his, and I cherish his acquaintance.

I have read very carefully the Letter of Transmittal and the Foreword, as you requested; also the pages covering the Uphaus case, 130-175, and other portions of your Report to the New Hampshire General Court. With equal care and with the meager competence of a layman, I read the opinion rendered by the Supreme Court of the United States (No. 34—October Term, 1958) on June 8, 1959. This opinion was delivered by Mr. Justice Clark. Likewise, I carefully digested the dissenting opinion delivered by Mr. Justice Brennan on June 8, 1959.

You will need to believe me that I tried to bring to my study an unbiased and unprejudiced mind. The name "Willard Uphaus" meant very little to me until this flare-up concerning World Fellowship, Inc., in New Hampshire. However, I have known men of his type of mind and conscience. They are found occasionally in the church and I believe render a needed, though often unsolicited and unwanted, service to us. They keep us from complacency with things as they are and constitute a disturbing element.

I have never seen the World Fellowship camp in New Hampshire. I accept the majority decision of the United States Supreme Court, but at the same time I confess that to my lay mind, the dissenting opinion presents the more convincing case. It is summed up in the words found on page 12: "The emphasis of the entire report is on individual guilt, individual near-guilt, and individual questionable behavior. Its flavor and tone, regardless of its introductory disclaimers, cannot help but stimulate readers to attach a 'badge of infamy' to the persons named in it."

Again, on page 19: "The investigation, as revealed by the report, was overwhelmingly and predominantly a roving, self-contained investigation of individual and group behavior, and behavior in a constitutionally protected area. Its whole approach was to name names, disclose information about those named, and observe that 'facts are facts' (your words)."

Again, on page 25: "But its damaging effect on the persons to be named in the guest list is obvious. And since the only discernible purpose of the investigation on this record is revealed to be investigation and exposure *per se*, and the relevance of the names to that purpose alone is quite apparent, this discloses the constitutional infirmity in the inquiry which requires us to strike down the adjudication of contempt in question here."

Again, on pages 25 and 26: "We have this in the context of an inquiry which was in practice being conducted in its overwhelming thrust as a vehicle of exposure, and where the practice had been followed of publishing names on the basis of a 'not proven' verdict."

On the basis of the evidence I have read, and trying to come to this with an open mind, I find myself in the position of those Justices who, in dissent, would reverse the judgment of the New Hampshire Supreme Court. It does appear that the New Hampshire legislative program "resulting in the incarceration of appellant for contempt violates Art. I Sect. 10 of the Constitution which provides that 'No State shall . . . pass any Bill of Attainder.' "

As a churchman, I rather suspect that, ten years from now, the entire episode will appear less sinister. There are times in the history of a nation when ideological passions influence judgments. Our President is saying things today which, had they been said ten years ago, would have been classified as subversive. The climate has changed. The winds of national hysteria have subsided somewhat. Tomorrow, they may blow in another direction.

The Supreme Court of the United States has rendered its verdict. You must now act in accordance with your conscience in the matter as God gives to you to see the truth.

As a friend, let me remind you that this is the Christmas season, a season known traditionally as a time when amnesty is granted political offenders and when the Gift of God to all men is remembered. No man is ever so great as when he stoops to forgive his fellow man. If I sincerely felt that either Willard Uphaus or World Fellowship, Inc., placed in jeopardy any of those tenets of American democracy which you and I cherish in common, I would not at this moment be urging clemency.

Thank you for sending me your 1955 Report, which I am now returning.

May you have a blessed Christmas season.

Sincerely yours,
JOHN WESLEY LORD

Methodism Progressing in Africa

Bishop Booth Speaks on Work in Congo in New England Conference

Africa was painted as a land of "exploding populations," by Bishop Newell Snow Booth, famed Methodist missionary bishop to the Congo, at mission school programs at Newton Centre Methodist Church and Harvard Epworth Church in Cambridge on Sunday night, Jan. 3.

The "exploding congregations," of Elizabethville in the Belgian Congo, although registering an increase of 1,000 per cent in 20 years has failed to maintain the pace of "exploding populations," he said.

In the great empire of the Congo there are approximately 2,000,000 Protestants and 4,000,000 Catholics out of a population three times that number.

Bishop Booth has achieved a great following in the Congo. A man of tremendously sincere dedication, he has devoted his time and energies to Christianity and the presentation of the Gospel of Love in a positive way.

He explains that he is not concerned with fighting paganism, Communism or nationalism but rather undergirding a positive program of Christianity, agricultural assistance and a positive medical program, which not only cares for people after they become sick, but which prevents them from becoming sick.

At the annual school of missions at Newton Centre Church, the Rev. Elmo F. Young presided.

One of the most famous churches in the Congo is the first church at Elizabethville called "the Church of Christ in the Congo (L'Eglise du Christ au Congo) with 'Methodist Church' in small letters."

Bishop Booth said that "it is not our task to fight paganism in Africa but to present the Gospel of Love in a positive way. It is not our task to combat Communism which is not a strong force as yet in Africa. Currently there is a force of nationalism. But we are not concerned with it as some are that believe that we have only five years left to remain in Africa. The church realizes that nationalism is a natural movement of the people.

"We are more interested in training leaders, some of whom are already at the helm, as the result of recent elections.

"We are presenting an imaginative program of agricultural assistance for we know that a strong church must have a program of this kind.

"It is the same way in the field of medicine. We want to cure the people who come to our clinics but, more than that, we want to have a public health service that will prevent illness.

"We are not concerned with the Roman Catholic church, either its mass and weight or political maneuvering, to form a great empire in the Congo. We want to drive straight ahead to increase our own constantly enlarging congregations. During the past 20 years our members have increased 1,000 per cent but the population has increased even more than that.

Bishop Booth hopes to have 100 more missionaries in the next quadrennium. He believes, however, that young people who want to become missionaries must be fully prepared. All must have college degrees and physicians and nurses must have professional training. In addition, he stressed that they must also have physical and emotional stability.

At Harvard Epworth Church in Harvard Square, Cambridge, there was a missionary rally for the Boston and Lynn districts. The Rev. A. H. Moore, pastor of the Weston Methodist Church presided.

93 Percent of Conferences Meet in May and June

June is not only a popular month for weddings. It seems also to be a favorite time for annual conferences. The plan of episcopal visitation, just compiled by Bishop W. Earl Ledden of Syracuse, N. Y., for the Council of Bishops, schedules 57 conferences during June and six others that open on the last days of May and run into June. Thirty other conferences meet in May. In other words, 93 of the 100 domestic annual conferences meet in May or June. First conference to be held in 1960 in Puerto Rico, Jan. 27-31. Hawaii meets in March, and Cuba, in July. Only four meet after Sept. 1: New Jersey, North Alabama, and two Central Jurisdiction conferences—Florida and South Carolina.

Higher Call

The Rev. Royal D. Bisbee, 74, a Methodist missionary in India for 41 years, died at his home, 786 Broadway, Everett, on January 4.

Born in Goodwin's Mills, Me., August 22, 1886, he was the son of the late Charles E. and Luetta (Meeds). He received his A.B., A.M. and D.D. degrees from Willamette College, and his S.T.B. degree from the School of Theology of Boston Unniversity. He was the husband of the late Pearl B. (Gosnool) Bisbee and the father of the Rev. Royal D. Bisbee, Jr., of Labore Pakistan and Mrs. Pearl Wallace of Danvers.

He was missionary principal of the F.B. Nicholson School of Theology in India, 1911-16; and superintendent of the Godhra District, 1917-28; Baroda District, 1925-34; pastor Oldham Methodist, Poona India, 1937-44; superintendent of the Delhi District, 1945-50; area secretary, 1937-50; member General Conference, 1924-36; and 1944-48. He was author of theological books in the Gujarati language.

Funeral services were held in the Glendale Methodist Church, Jan. 7.

Mrs. Louise H. Knapp, of Richmond Hill, Long Island, assistant secretary of missionary education for the Woman's Division of Christian Service, Methodist Church, died on December 18, in Bethany Deaconess Hospital, Brooklyn, after a lingering illness.

Mrs. Knapp, widow of Chester B. Knapp, a New York businessman, was a former president of the Woman's Society of Christian Service of the Brooklyn North District of the New York East Conference, and held other offices in the District, in Trinity Methodist Church, Richmond Hill, and in various organizations in her home community. She was a leader in many of the summer schools of the Board of Missions.

A graduate of Westhampton College, Richmond, Virginia, and of the University of Virginia, Mrs. Knapp taught school in Virginia for several years before her marriage. She is survived by a daughter, Mrs. Albert Foote, of Upper Montclair, New Jersey.

Funeral services were held at Trinity Church, Richmond Hill; and a memorial service was held by the Board of Missions at Riverside Church, New York City.

The Rev. M. Elizabeth Bee, 61, pastor of the South Street Methodist Church in Lynn, Mass., and the first woman to be admitted to the New England Conference, died at the Lynn hospital on Dec. 20.

A former pastor of the Saugus Center Methodist Church, she had for many years been active in the Women's Christian Temperance Union in Lynn.

She was born in Lynn, the daughter of the late John D. and Charlotte Bee. She was graduated from Lynn Classical High School in 1917 and received a bachelor of religious education degree from Boston University in 1923. In 1930 she received the degree of bachelor of sacred theology.

After her ordination she first worked for a year as assistant pastor in the South Street Church, her home church. In September 1931 she was assigned as pastor of the Saugus Church where she remained 26 years.

After her retirement from the Saugus Church in May, 1957, she returned to the South Street Church as pastor. She leaves a sister, Isabella D., with whom she made her home at 53 Mall Street.

Funeral services were held on Tuesday, Dec. 22, at the South Street Church. The Rev. Willard C. Arnold, superintendent of the Lynn district, officiated.

The Rev. John Mann Walker, 85, former pastor and district superintendent in the Indiana Conference, died at his home, 62 Fountain St., Ashland, Mass., January 1.

Born Feb. 3, 1874, in Washington, Ind., Mr. Walker was the son of the late Francis and Mary Elizabeth (Graham). He was a graduate of DePauw University with a Ph.B. degree and received his S.T.B. degree from Boston University School of Theology.

He married Nora Servinghaus in Oct. 5, 1904. She died in 1938. He is survived by two daughters, Mary Alden and Louise, both of Framingham. He was superintendent of three Indiana districts and held many important pastorates in the Indiana Conference, retiring in 1946.

He was a delegate to the General Conference in 1920, 1924, 1928, 1932, 1936 and the uniting conference in 1939. Until three years ago he had been active as a supply pastor. Funeral services were held at Wesley Church, Framingham on Jan. 2. The Rev. Chester Cooper, pastor of Wesley Church and the Rev. Camille C. Bedard of the Ashland Federated Church, presided.

Miss Mabel Mudge, 84, daughter of the late Dr. James Mudge, New England Conference pastor for many years, and the late Martha Wiswell Mudge, died suddenly in Malden on Dec. 4 as the result of a heart attack.

Funeral services were held Dec. 6 with the Rev. Robert W. Huston, pastor of Centre Methodist Church officiating. She is survived by her sister Ada, a former missionary to India. Interment was in Pine Grove Cemetery, Lynn.

Miss Mudge was born in India in 1875. Two years before that her father and mother were married in New Haven, Conn., and left for missionary work in India. Her mother superintended city schools for girls in India while her father was carrying on his missionary work. Miss Mudge in later life also did some teaching in India, in such courses as English, chemistry and physics.

Rev. and Mrs. George A. Butters of Minneapolis, Minn., were bereaved by the sudden death of their son, Bruce, on Monday, December 14, at Columbus, Ohio, at the age of 29. He was assistant superintendent of a large hospital in Columbus.

Funeral services were conducted in Columbus on December 17 with Dr. Lynn J. Radcliffe of Cincinnati officiating. A Memorial Service was held on Saturday, December 19, at the Minnehaha Methodist Church in Minneapolis where Dr. Butters is pastor.

Bruce was born in Medford, Mass., in 1930, during the West Somerville pastorate of Dr. Radcliffe while his father was Associate Pastor of College Avenue Church. He was baptized by Dr. Radcliffe.

He attended public schools in Massachusetts and was a graduate of Cushing Academy in Ashburnham and of Hamline University. He was specially trained as a hospital administrator and held such a position in Portland, Oregon, before going to Columbus.

During his childhood his father held pastorates in the New England Conference at Beverly, Winchester, Arlington and Waltham as well as at West Somerville.

"A Theology of Culture"

A review of a book by Paul Tillich by the Rev. J. Howard Acton presented before the Boston Clerical Club

It was only last year that I became aware of Paul Tillich to any great extent. I did so only because Dr. Ferré made his book on Christology required reading. (Vol. 2 of his 3 volume Systematic Theology). So for the first time in my short life I read a book by Tillich. My first reaction was: "Would you mind saying that again?" And so I read it again. I didn't always understand what he was trying to say but, when I did—or felt I did—my heart leaped up.

Here at last was someone who seemed to be saying what I felt should be said and said emphatically. I must have gotten carried away, for one afternoon while sipping tea with an elderly parishioner—she looked at me and said, "Reverend, I do hope you will soon get off this Tillich kick and get back to the plain old gospel" (or words to that effect).

At any rate, when I found out that I was due to give a book report this year I was glad that the committee assigned to me Tillich's latest book, *Theology of Culture.* (Of course, since I was a member of the committee, they didn't have much choice.) It was published this year by the Oxford University Press. It is printed in New York and sells for four dollars—less 20 per cent at Cokesbury.

According to my former professor of Christian Doctrine at Perkins, Dr. Albert Outler, the publishing of this book is "A theological event . . . (it) may well be Tillich's most original work." Reinhold Niebuhr said, "Paul Tillich is by general consent the most creative philosopher of religion of our generation. (This book) enhances his reputation as a very seminal thinker." James Sellers, in "The New Christian Advocate" says, "Although there is little new here for old Tillich Fans, the book provides a valuable collection of writings."

So one reviewer calls it his most original work; another says there's little new here. That seems to leave me leeway to say about anything and still be safely within the bounds set by the scholars.

The book itself is a collection of Tillich's writings, published before, or unpublished, and stretching over the years from 1940 to 1957. The editor, Mr. Robert Kimbal, selected articles which fitted into the general theme of the book, and did a good job of putting them into a logical sequence.

While there is a unity of subject-matter, there is a wide variety in writing style, since the various articles were originally written not only over a period of seventeen years, but also for many different reading groups or types. This is not necessarily a disadvantage. In fact for the average minister who only has time for a good sampling of Tillich, this seems to be a real advantage. In other words, each chapter can stand alone so the book can be read in small pieces.

Tillich states the purpose of this book as an attempt "to show the religious dimension in many special spheres of man's cultural activity," or "to define the way in which Christianity is related to secular culture."

Needless to say, Tillich is a great scholar, and for me to attempt a critical analysis of his book from a scholastic point of view would be as ridiculous as it is impossible. He uses the names of dozens of philosophers and theologians as if they were kids in his Sunday School class. By that I mean he knows them intimately and spontaneously. This book probably is scholastically near-perfect; I would assume it is, but I can't prove it one way or the other.

My response to Tillich is as a person and as a working preacher. So all I can do here is appraise his book from my own position. As you will see, my approach is existential, not analytical.

And so I found as I read through the book that I was more aware of the author than of his essay. I had the feeling of sitting and listening as a great man gave his testimony about the way he had found life to be. At one time in his life his world came crashing down around him. This experience left him with a deep compassion for the disillusioned. He takes seriously even the protest of an atheist.

He understands the dilemma of the modern scientist who is unable to reconcile his traditional religious world view with a pragmatic-empirical faith. He feels deeply the despair of his native Germany, and yet comes to America with openness and gratitude for our differing ways—in spite of what seems to most German theologians to be a regrettable shallowness on our part.

He knows what it means to long for a cause to take in utter seriousness, and can forgive even the youth who turned to Nazism in seeking such a cause. He knows about man's sin, he senses man's estrangement, he longs to see meaning come back into man's life. He believes he has a gospel and he preaches it with fervor. It is a gospel about God who is not merely a "highest being" beside other beings, but who is the very ground of all being. His God is not simply the most powerful being, but the power in everything that has power.

To Tillich there is no separation between the sacred and the secular—all that is, is of God. His gospel is a gospel of the New Being. He is a man with a message. And I believe it is a message we need to hear. But the message is convincing because it is written by a man who "sees life steadily and who sees it whole."

Now, I'll try not to bore you with details, but rather give a sort of sweeping view of the book as a whole. (Do you remember Dr. Leslie's omnibus assignment, "The

Sweep of Hebrew Prophecy"? Well, I've been a sweeper ever since.)

There are four parts. Part one is called "Basic Considerations," and it's fifty pages of some of the most basic considerations I ever tried to make! Chapter one defines religion and is almost in sermon form in case you're looking for homiletic stuff. There's a heap of difference, he points out, between what some theologians mean by religion and what some scientists mean. In other words, some preachers aren't preaching a gospel that can be taken seriously by many thinking persons.

He correctly points out that as soon as we give religion a special realm, we have taken the first step that inevitably leads to atheism. No, religion is the dimension of depth in every realm of life. By depth he means ultimate concern.

Chapter two is one of his great classic essays. That is probably why I didn't get too much out of it. It's called "The Two Types of Philosophy of Religion," and grinds away for twenty pages. He clearly shows why he believes in the ontological approach as contrasted with the cosmological approach and why Augustine agrees with him, and so forth. It was great reading, but I couldn't tell you off-hand what he said.

I got a sermon illustration out of Chapter three which is entitled, "The Struggle Between Time and Space." The chapter begins, "Time and space should be treated as struggling forces, as living beings, as subjects with power of their own. . . . " That's a strong opening, if I ever heard one! He goes on to say, "The turning point in the struggle between space and time in history is the prophetic message." After you read this chapter you'll wish we were entering the Time Age and not the Space Age.

The last chapter in part one is called, "Aspects of a Religious Analysis of Culture." Here are eleven pages packed with more profound insight than you're apt to find nowadays. Let me give just a few quotes to whet your appetite: "If we can abstract the concept of religion from the great commandment, we can say that religion is being ultimately concerned about that which is and should be our ultimate concern. This means that faith is the state of being grasped by an ultimate concern, and God is the name for the content of that concern."

"Our present culture must be described in terms of one predominant movement and an increasingly powerful protest against this movement. The spirit of the predominant movement is the spirit of the industrial society. The spirit of the protest is the spirit of the existentialist analysis of man's actual predicament.

"The form of religion is culture. The substance of culture is religion. The Church and culture are within, not alongside each other. And the kingdom of God includes both while transcending both."

Well, so much for that. However, let me say that if you want insight into an existential understanding of religion, read chapter four.

Part II deals with "Concrete Applications" As with every theologian, once Tillich gets his basic considerations thought through he just can't wait to apply them to everything in sight. (Nels Ferre said last spring that his constant prayer was, "Lord send me more problems," because he enjoyed so much working them out in the light of God as Agape.) Included in this section are seven chapters, dealing with subjects; such as, modern art, psychoanalysis, Einsteinian misconceptions, religious education, existential philosophy, moralisms and morality and the nature of religious language.

Chapter 6 is on the nature of religious language.

And then there is chapter seven—Another classic! It is really a masterpiece. In thirty-five pages he gives an historical survey and critical analysis of the whole Existentialist movement. This is the part where he drops names as free and easy as hailstones. It's not the chapter I enjoyed the most. It's not the chapter I got the most out of. But I'm sure proud to be able to say I read it! It's almost overwhelming to think that any one man can know so much. I'm not really being facetious, I'm only laughing at my own ignorance because I don't know what else to do. The existentialist movement is going to profoundly affect the church and world in the coming century, and we'd better come to grips with it. Personally, I don't want to fight it—I just can't figure out how to join it.

Chapter 8: "The Theological Significance of Existentialis and Psychoanalysis" When Freud discovered the role of the unconscious, he gave back to man, as does existentialism, the dimension of depth, and the meaning of sin and grace. Both existentialism and psychoanalysis are analysing the human predicament and raising the question implied in man's very existence. The theologian must give the answer.

Chapter 10, "A Discussion with Einstein," answers Einstein's rejection of the idea of a Personal God. Any red-blooded B. U. man could do the same.

Do you know the difference between moralisms and morality? Do you know the meaning of "theonomous ethics"? If so you can skip chapter 10 and go on to chapter 11. But don't go without explaining this sentence on page 144: "Love is the life which separates itself from itself and drives toward reunion with itself."

Read chapter 11: "A Theology of Education" and you'll easily see why the Russians got to the moon first. You'll also wonder if the graduates of our Sunday Schools will go anywhere.

Part III is called "Cultural Comparisons." In these three delightful chapters he compares the cultures of Europe and America, Russia and America and Jewish and Protestant thought with special reference to Martin Buber.

Chapter 12 was the most enjoyable in the book because it contained so much autobiographical material. And then he spoke so appreciatively of the good points in American culture that I felt a great swell of patriotic pride such as I haven't had since the band played the *Star Spangled Banner* at a Fergus County High School football game back in Montana. But in all seriousness, this was a wonderful chapter to read. It's down right refreshing to hear a great prophet talk about our good points as well as our bad ones. Main good point: we're not provincial. Main bad one: we lack depth. "In America, the Church is a social agent."

Chapter 13 compares religion in Russia and the U. S. It was written five years ago, and is still very pertinent. In fact, here is a wealth of background information and insights into the causes and consequences of the Marxist revolution. As Tillich sums it up: "it was an ultimate concern about the transformation of reality which overcame the ultimate concern about the consecration of reality."

(Continued on page 21)

Warns Young Ministers On Spineless Preaching

Clergymen cannot constantly please their congregations and have peace of mind, too, Methodist Bishop Edgar A. Love told a group of young pastors in Baltimore, Dec. 28.

"You may preach a spineless, conforming-to-things-as-they-are sort of gospel that may not cost you anything," he said. "If you do, you may please the people and have a comfortable existence, but you will not have peace of mind."

Bishop Love, head of the Baltimore Episcopal Area of The Methodist Church's Central Jurisdiction, spoke at a public service marking the 175th anniversary of the official organization of American Methodism.

Some 300 young Methodist pastors from across the country were in the audience at Lovely Lane Church, named for the original meetinghouse here where the denomination was formed at a "Christmas Conference" in 1784.

They were selected to represent the church-at-large at a four-day reenactment of the founding conference, and to launch a "Decade of Dynamic Discipleship" campaign sponsored by the Methodist Board of Evangelism.

"You may have to suffer for it, but preach the word," Bishop Love urged the young pastors, all under 35, as were the church's founders.

"Many of us who are older will doubtless agree that we are weakest in our ministry at this point," Bishop Love continued.

"We have found ourselves so occupied by a multiplicity of varied tasks that we have tried to be 'all things to all men.'

"We have tried to maintain membership and good will with the Rotarians, the Kiwanians, the Lions, the Masons, the Odd Fellows, the Knights of Pythias, and the Elks. We have been called to lead civic movements, to speak at high school and college assemblies, to preach baccalaureate sermons, to be in the forefront of church councils and other interdenominational organizations, to attend countless meetings.

"No one knows better than I that civic organizations are essential to our community well-being. They should have the blessing and support of church leaders. However, it is equally true that the minister of Jesus Christ cannot major in two fields of interest. He must major in one and minor in the other, and there is no question as to which must be the major field of operation.

"The minister must take time to pray, to cultivate his own spiritual life, and prepare to lead his people in high moments of worship. He cannot lead if he does not know the way."

The Brattle Inn

48 Brattle Street
Harvard Square
Cambridge, Massachusetts

Transient and Permanent Guests

Moderate Rates from $4.50

Telephone: UN 4-7464

Our Own Parking Lot

Christmas Eve confirmation class. This fine group of young people was received into the Maple Street Methodist Church in Lynn, just prior to a midnight service of Holy Communion. First row: Beverly Donahue, Richard Mumford, acolyte; Dean Benedict, youth director; the Rev. Robert M. Durkee, pastor; John Harriman, acolyte; Donna Hanson, Nancy Dill, Karen Winsor; second row, Donald Ellis, Frances Sellick, Kenneth Lynch, Arthur Peabody, Donald Belben, Marilyn Hill, Nancy Pepper, Helen Murphy, Cheryl Langlais, Nancy Smith, Lea Stevens; third row, Fred Ames, Robert Ellis, Richard Green, Fred Thistle, Ken Walsh, George Langlais, Robert Thistle, Richard Coolidge and Richard Clark.

Dean Muelder Says Church Not Aiding Lower Classes

Statistics reported at the national Methodist Conference on Christian Education in Cincinnati indicate that most members of The Methodist Church are in the upper middle class and that the denomination is failing largely to reach "the laboring classes, families with less income, and persons of lower educational attainment."

The statistics were reported by the Rev. Dr. Walter G. Muelder dean of Boston University School of Theology, at the biennial conference November 3-8 in Cincinnati. Most of them were taken from a study that faculty members of Boston University School of Theology are conducting for the Methodist Board of Social and Economic Relations.

The nationwide study indicates, among other things, the following:

1. Methodist families have a median family income of $5,329 per year wheras the median for the nation for males aged 35 to 54 is $4,687.

2. The chances of a son or daughter graduating from college are at least three times as high as the national average if he or she comes from a Methodist family.

3. The percentage of professional men and women in The Methodist Church is more than three times as high as the percentage of these persons in the general population.

4. The Methodist Church has 25 per cent less service workers and laborers in its membership than the percentage in the national population, 75 per cent less private household workers, 70 per cent less operatives, and 20 per cent less craftsmen.

Dr. Muelder said that the study is being done by scientific random sampling. He said the percentages were figured after 5,000 replies to a questionnaire had been received and that 2,000 additional replies have made no appreciable changes in the percentages.

"From these statistics we may conclude," said Dr. Muelder, "that Methodists may be too far ahead of the total population in attainment characteristics to be effective in class-oriented approaches to the evangelism of the rank-and-file.

"This consequence need not continue," he said, "if we are willing to face our actual situation and make a concerted and persistent effort to reach the laboring classes, the families with less income, and persons of lower educational attainment.

"We cannot win the cities nor keep the countryside," he said, "if we do not identify ourselves more fully with the so-called common people.

"Of course," he added, "the goal is not to get Methodism's percentage. The goal is adequate Christian experience and relatedness for all."

Other indications shown by the study:

Nearly six out of ten members of The Methodist Church are females.

Only one Methodist in 100 is divorced as compared with two persons in 100 in the total population.

The percentage of Methodists 75 years of age and over is 40 per cent higher than the percentage of the total U. S. population in that group.

On the question of segregation, Dr. Muelder said "52.3 per cent stated that members of all races should have the same opportunity, but present patterns must be changed only gradually. A total of 18.9 per cent said that all discrimination and enforced segregation based on race should be abolished forthwith, and 22.8 per cent held that members of all races should have equal opportunities, but segregation is desirable to preserve racial purity."

A total of 54.2 said that they as Christians should totally abstain from alcoholic beverages, and 27.9 per cent said that they "may use alcoholic beverages as long as they do so temperately and within reason."

A good Antidote !

If the day is dreary the reading of a few verses from a BIBLE will be helpful.

Try it !

We have here—

MANY VERSIONS
MANY LANGUAGES

At every price level best value !

MASSACHUSETTS BIBLE SOCIETY

41 Bromfield Street
Boston 8, Massachusetts

FRIENDS WANTED!
To help MORGAN MEMORIAL purchase a new truck or Help toward its Purchase

REASON?

Many of our trucks are wearing out and replacements are badly needed to keep Goodwill Industries moving along with its work —aiding the handicapped.

Any contribution will be gratefully accepted.

Explore Your Methodist Heritage on a BOAC European Tour

Join one of the nine congenial Methodist groups leaving New York on BOAC's Economy flights. A spiritual leader will conduct you through the historical sources of Methodism in England, Scotland, Austria, Germany (where you'll see the famous **Oberammergau** Passion Play), Switzerland, France. Visit the birthplace of John and Charles Wesley, the Methodist Mother Church, site of the first conversion. 6 countries...24 inspiring days.

Methodist Heritage Tours $1145

Including BOAC Economy round-trip from New York. Go Now, Pay Later Plan available.

Nine convenient departure dates from June 3 through September 16. For an interesting, descriptive folder, use the coupon below.

ARDSLEY TRAVEL BUREAU

467 Ashford Avenue
Ardsley, New York **OW 3-0461**

Name .....

Street .....

City ..... Zone ..... State .....

Colorful Costumes Worn At Hudson Anniversary

Attics were ransacked in the Town of Hudson, Mass., to provide scores of ancient costumes for the 175th anniversary of the founding of Methodism at the First Methodist Church on January 3.

The Hudson service was one of the most colorful of the many hundreds of anniversary services held in different parts of the country.

The four greeters, ushers, members of the choir, and the organist all wore costumes of the days of Francis Asbury. Despite inclement weather, 57 of the 63 men who were to portray the founders of the church at the Lovely Lane Chapel actually attended.

The Rev. Robert Holcomb directed the service. The Rev. Joseph Imler, treasurer of the New England Conference preached on "History Speaks." Richard Holcomb played the trumpet for the traditional hymn, "Blow Ye The Trumpets Blow." The commemoration hymn, written by the Rev. Donald Williams of North Andover, was also sung.

Roy Helander, organist and music director, "lined" one of the hymns, according to the ancient ritual.

The greeters were Mrs. Louis Paine, Mrs. Mary Fillmore, Mrs. Florence Molloy, and Florence Coolidge. The ushers were Francis Metivier, head usher, his son Roy; Lloyd Cyr, Fred Burkle, and Lindsay Young.

Members of their choir were Mary Carlton, Evelyn Mosher, Mabel Blenkhorn, Elizabeth Collette, Carol Pratt, Sylvia Oksa, Priscilla Holcomb, Linda Cyr, Mary Ann Courtemanche, Delphine Colby and Evelyn Wheeler.

Old records, ancient books, and communion vessels were displayed in the historical room. Mrs. Clara Page was in charge of the historical display with a committee that included Flora Reardon, Ethel Gale, Joyce Hamilton, and Norma Haynes. Mrs. Iva LaBrache and Francis Metivier were in charge of costumes.

The anniversary observance began with a service on Wednesday, Dec. 30. This service opened with a hymn sing directed by the Rev. Lawrence O'Brien of the First Methodist Church in Maynard. This was followed by a showing of historic slides of Methodism in New England. An hour of fellowship followed with refreshments by members of the WSCS.

Choir wear old costumes at 175th anniversary service at First Methodist Church, Hudson. Front row, left to right: Mary Fillmore. Mary Carlton, Evelyn Mosher, Mabel Blenkhorn, Elizabeth Collette and Carol Pratt. Back row: Sylvia Oksa, Priscilla Holcomb, Linda Cyr, Mary Ann Courtemanche, Delphine Colby, Florence Molloy. Evelyn Wheeler was absent.

The Rev. John Mason—A Comparison

Some miles away is a stalwart tree,
A tree that always entrances me—
Often I've gone to it simply to stand,
To look up and up, it seemed so grand.

I stand in its presence as still as a stone,
No words are mine, I wanted none.
I wanted quiet that I might think
Of that which fed it and gave it drink.

What made it so tall and large and fine?
Whence came the strength of this hero of mine?
Above its fellows, its head was high
It lifted me up 'till I touched the sky.

There it stood, as straight as a rod,
Nothing crooked, nothing odd.
Its bark was clean and smooth and true.
I felt like praying and so would you.

I could but think of the winds severe
That made it hard to grow right here.
How it persisted thru gale and storm,
Pushing on up with its sturdy form.

Standing there straight, a monarch high,
It seemed a shield for small ones nigh.
There was something of kindness it shed abroad,
A kind of protection like the arms of God.

Always at night in the storm and fear
This tree was close to them—very near.
Wherever a small one grew around,
It looked up high and reached from the ground.

This tree in its beauty, its grandeur, its size
Speaks of our John, whence good deeds rise.
He is our brother, much loved by all;
The Father's fine workman, noble and tall.

A. B. Gifford

INSURANCE
for every need

W. B. B. CHILD & CO.
40 Broad St. Boston

Lewis M. Hollingsworth
Henry C. Young

HAncock 6-5864

Music - Sublime and Ridiculous

by Daniel Ridout

(Note: This article was provoked by the recent experiment of providing jazz music for services of Holy Communion in certain sections of our country, and by the innovation of presenting a jazz musical setting for the John Wesley Service of Morning Prayer at the August, 1959, Methodist Youth Convocation).

Let the writer here make an honest confession at the start of this article: It is going to be a terribly one-sided discussion. I am writing from a prejudicial point of view. I am old-fashioned in these matters, and I do not apologize for that. If I am out of date, I choose to be, and I thank God for it. If I am blind to new trends in artistic expression, I am willing to stay blind to them. No one knows better than I do that times, customs, practices, and even standards of right and wrong change.

But, at the same time, it is true that Right does not change, and that Truth is everlasting. The one eternal thing is Goodness, and we are making a case here for the things that are eternally good in musical expression.

Let me clarify this first, even for the benefit of those who will agree with me: There is no such thing as moral or immoral music, of itself. If you think there is, sit at your piano and strike any key—middle C for example. I defy you to say that the sound you heard was moral or immoral, good or bad. It simply wasn't. Nor is any music. The goodness or the badness, the morality or the immorality is in the *striker* of the key, not in the *key*—in the *producer* of the sound, not in the *sound*. Thus, one can take the most "sacred" of musical compositions and play it irreverently and purposelessly, and one will have a "secular" production. On the other hand, one can take a "secular" musical composition and play it reverently and purposefully, and one will have a "sacred" production.

It is clear, then, that music must be regarded as sacred or secular on the following bases:

1. The purpose for which it was originally intended; what the composer of the music had in his mind when he created it.

2. Association—the purposes for which the music has been traditionally used . . . and the places in which traditionally heard.

3. The accepted standards of what is church music and what is music of the world—sacred and secular.

4. The musical intelligence, the sensitivity, the mental and spiritual development of both performer and listener.

In addition, we may say that a determining factor in whether music is "good" or "bad" (we speak not of music immorally or morally, since we have determined that there is none such, per se) is the simple test of time. Popular music is here today, gone tomorrow. It is self-condemnatory by its own transiency. On the other hand, the classical music of the masters has stood the test of centuries, and is here to stay. It is, by all standards of judgment, good music.

Is there any question which music should be our major concern? Is there any doubt as to which music we should give our children every opportunity to hear, and have taught them, and infused into them? No reasonable person would object to his child's being exposed to a limited amount of light, or popular—current—music. It is generally harmless, except for the suggestive and sometimes downright offensive words set to it. But for one's musical education, why argue the point? There is no argument for the inferior against the superior—for the cheap against the high quality—for the bad music against the good, for the ridiculous against the sublime. It is not boogie woogie *or* Bach. *It is Bach!* It is not Louis Armstrong *or* Leonard Bernstein. *It is Bernstein!* It is not a jig tune *or* a Beethoven symphony. *It is the Beethoven symphony!* To settle for less is to violate all principles of good judgment and noble choice.

Personally, I have no interest in jazz music. I accord it such place as it may deserve in musical history. I have no quarrel with those who have tried to classicize it, as George Gershwin did in his "Rhapsody in Blue" and other very fine musical compositions. His works are musically superior and worthy of serious consideration by all competent musicians. We must remember that Beethoven used the simple German folksong in many of his masterworks, as Tschaikovsky used the Russian folksong in his. We do not condemn jazz music of itself, and we give credit to those who would make something of it in higher artistic form.

But I insist that it has no more place in a service of Christian worship than an animal trainer would have a place, putting his monkey on the pulpit and having him do his tricks in that holy place while the congregation was singing,

"Praise to the Lord, the Almighty,
the King of creation;
O my soul, praise Him, for He is
thy Health and Salvation."

The first is as out of place as the second would be!

When Charles Wesley wrote his magnificent hymns we did not have many of the excellent hymn tunes which we have today. Many of them

(Continued on page 22)

Is your BUDGET laboring hard to get its second wind? Give it a real lift by calling in

THE VAGABONDS' TRAIL

a beautiful Kodachrome travelogue with stereophonic concert. Spend an enchanting evening as an armchair vagabond, wandering from Britain to Norway. See the beautiful cathedrals, the charming countryside, the scenic grandeur of lands across the sea, and ease the load on that treasurer's mind. For details write to

MR. AND MRS. ROGER T. MOSS
80 Mt. Vernon St., Melrose 76, Mass.

Rolling Ridge Schedule April-May, 1960

April

1-3	New England Methodist Student Movement Spring Conference
8-10	(Open week end)
15-17	(Open week end)
18-22	New England Conf. M.Y.F. Spring Institute
29-30	Worcester, Wesley, Senior M.Y.F.
29-5/1	Harvard Wesley Foundation

May

3	Andover Garden Club Luncheon
4	Woman's Union Dinner, Free Christian Church, Andover
5	Lawrence Women's Club Luncheon
6-9	College Ave. Sr. High and Young Adult Fellowships
10	N. Essex Medical Assc. Auxiliary Luncheon
13-14	Lynn, St. Paul's M.Y.F.
14	Family Life Seminar
17	Wakefield, First Methodist Couple's Club Banquet
19	United Church Women of Mass., Bd. of Managers Luncheon
20-21	Church Hill M.Y.F. Spring Retreat
21	South Hamilton Methodist Church Planning Meeting
27-29	New England Conference Young Adult Work Week end

Dr. Ida S. Scudder (left), a missionary to India for 50 years and Dorothy Clarke Wilson, wife of the Rev. Elwin L. Wilson of the Bangor District. Mrs. Wilson is the author of a new book "Doctor Ida," published by the McGraw-Hill Book Company. Mrs. Wilson, the author of five Bibical novels, including the prize winning "Prince of Egypt," spent three months in South India in 1957 gathering material for her latest book.

INSURANCE

Ralph B. Emery

Gilmour, Rothery & Co.

Forty Broad St., Boston

Kimball, Gilman & Co.

40 and 44 Broad Street

Boston, Mass.

GENERAL INSURANCE

Stanley O. MacMullen

Henry T. Drohan C. Robert Fraser

The old Merrimack County Jail at Boscawen, N. H., where Dr. Willard Uphaus is serving a year's sentence for contempt. Note the bars on the windows.

Recommend Larger Budget For Bible Distribution

The first four-million dollar annual budget for the American Bible Society was recommended at the recent meeting of its advisory council in New York City. The council is composed of representatives of 55 denominations, including The Methodist Church. The largest operating budget in the society's 143-year history was recommended to meet increased needs for Bible distribution.

Bishop Werner Comments On African Situation

Bishop and Mrs. Hazen G. Werner returned to Columbus, Ohio, Dec. 2 after completing a 14,000-mile tour of Methodist mission work in Africa. In his statement to the press, Bishop Werner said: "Two things are certain about Africa: 1) They are going to secure their independence, and 2) It is coming too soon. This is bound to result in a kind of vacuum into which the church must be prepared to enter and give direction or the result will be chaos. We all know that Communism thrives on chaos and confusion."

CHOIR ROBES

Newest colorfast fabrics available.

Write for Catalog A77.

E. R. MOORE CO.

268 Norman Ave., Brooklyn 22, N. Y.

Represented in New England by:

FRANK OMERSO

6 Avon Lane Natick, Mass.

Phone: OLympic 3-7212

A PROTESTANT VIEW

(Continued from page 10)

their values will be the common denominator of a mass audience. The power of the films is their repetition of the same set of values until it is assumed that these are the only values.

3. The third step in solving the problem of low moral standards in films is to plan the attack. Perhaps this is the most difficult step of all, for at this point no one can prove conclusively that any plan will be successful. Nevertheless, here are some practical suggestions:

—Give wide publicity to the code of sexual morality which the church adopts and the rationale for it.

—Urge church leaders to support these positions.

—Disclaim any desire to return to mid-Victorian hush-hush attitudes toward sex.

—Discover those logical and causal relationships which indicate the necessity for a moral code—such as the number of divorces due to adultery, the harm that comes to children when the home is broken, and the problems of illegitimacy.

—Appeal to all persons on humanistic grounds for support of this standard of conduct.

—Appeal to Christians that they link the divine sanction of the value of human personality to the standards thus established.

—Analyze the motion pictures to discover wherein they support or negate these standards.

—Try to get church people to analyze the films which they see. Particularly try to help young people to be critical of the things that are fed to them. Help them think for themselves.

—Recognize that no one church by itself can overcome so great an evil. Therefore, co-operate with other denominations in the National Council of Churches that are dealing with this same problem.

In conclusion, it is safe to prophesy that some aspect of the problem of varying standards of sexual morality or immorality in films and other forms of the entertainment industry will be with us for as long as human beings are human.

The problem is not basically whether sex is sinful or good. The problem is that the attitude of the film producer toward sex is frequently determined not by sex as such, but whether he can *use* this presentation of some aspect of it to gain additional profit or prestige.

And likewise, the judgment of the religious leader should be determined by whether this particular manifestation of sex is conducive to constructive development of human personalities as children of God.

When the producer and the minister have common goals and purposes in life, their attitudes toward sex and their standards of sexual morality can be compatible.

PAUL TILLICH

Continued from page 15)

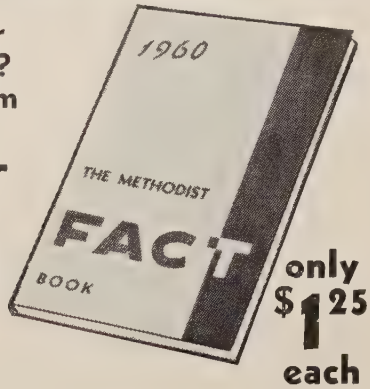
(Now you see what I mean by saying that my first reaction to Tillich is, "Would you say that again?" However, if you read it often enough you see that it's all there and it's straight.

If the basic course of the Marxist revolution is the conflict between mystic and prophetic religions, then Martin Buber looms large on the horizon of human affairs. Tillich believes that Buber has shown that the two are not contradictory but rather fit together as integral parts of each other. "The mystical union (I-Thou) is man's union with himself and with God for action, for the life in this world, and for the recognition of the divine ground in everything." This chapter is really more important than it is interesting.

Part IV, appropriately, is called "Conclusion." It has only one chapter but it is a significant one for preachers. Its title: "Communicating the Christian Message." In this closing chapter, Tillich the evangelist shines forth. He believes we have a Christian message. He believes we can communicate it. The key to communication is participation. And believe me, if you stay with Paul Tillich until you feel a sense of participation with him—you'll get the message!

What Is Your Church Doing? Find Out From

THE METHODIST FACT BOOK, 1960



only $1.25 each

Methodism is everywhere and is at work. Get your copy now of the new *Methodist Fact Book, 1960* and be better informed about your church and its progress the world over. *The Fact Book* is a complete coverage of the 102 Methodist Conferences and Missions for the year ending in 1959 and World Service Year ending May 31, 1959.

Here's What You'll Find in Your Fact Book:

- Methodist history and heritage
- Membership gains and reports
- Facts about the General Boards and Agencies
- Directory of Methodist Personnel
- Directory of Methodism's colleges and universities
- Complete financial report of the entire church
- Photographs, maps, graphs, charts, illustrations

PREPARED BY ALBERT C. HOOVER AND THE STATISTICAL OFFICE OF THE METHODIST CHURCH, *The Methodist Fact Book, 1960* keeps you an informed person about the world-wide church and is yours by just filling out the coupon and mailing to us now.

(SD) ..... *postpaid,* **$1.25**

Cokesbury Since 1789

RETAIL DIVISION of THE METHODIST PUBLISHING HOUSE

Atlanta 3 • Baltimore 3 • Boston 16 • Chicago 11
Cincinnati 2 • Dallas 1 • Detroit 1 • Kansas City 6
Los Angeles 29 • Nashville 3 • New York 11 • Pittsburgh 30
Portland 5 • Richmond 16 • San Fransisco 2

Please send me, *postpaid,* _____ copies(y) of *The Methodist Fact Book, 1960,* $1.25, each.

SEND TO _____

Street _____

City _____ ( ) State _____

☐ Payment enclosed ☐ Charge to my account

Add state sales tax where it applies

SUBLIME AND RIDICULOUS

(Continued from page 19)

were sung to popular tunes of the day, Wesley observing that "there is no reason why the devil should make all use of the good tunes of the day." This should provide no comfort to the proponents of jazz-for-Christian-worship. The church has a great wealth of music for its liturgy. What music is more sublime—and lasting—than the Gregorian chant, or the German chorale, or the Baroque motet, or the English hymn tune? Or what music is more universal? How can we excel the ancient Hebrew melody, or the ancient plainsong, or the ancient hymns and canticles found in the last section of music in our own Methodist Hymnal? Who can improve on the Bach cantata, or the Handel oratorio, or the simple hymn tunes of John B. Dykes or Lowell Mason?

This does not mean that we should not be composing new tunes, anthems, cantatas, oratorios. As long as man has God-given creative genius, he will write. But, in heaven's name, let us write sacred music for the church. Let us keep the jazz idiom out. Jazz has its association with orgiastic frenzy, "the bottoms," the dance hall, the stage, the world. The things of the world and the things of Christ are at enmity one with another! Let us not get our values mixed!

What are our friends trying to prove with their jazz experimentations in Christian worship settings? They are surely not trying to prove that the music we have is inadequate to serve our purposes in our ritual. They say that they are speaking the "language of today." Well, we have news for them: Jesus Christ is the same, yesterday, today, and forever. Musical values are likewise unchanging. We have great music for use in divine worship. All we have to do is to use it. We do not need to bring our young people down to the jazz level in Christian worship. We need to lift them up to the nobility of *Ein Feste Burg* (hymn No. 67) or *Lasst Uns Erfreuen* (No. 65) or *Nun Danket* (No. 7) or *Lobe Den Herrn* (No. 60), or *Laudes Domini* (No. 31) or a thousand other things. We need to lead them to a fuller appreciation of the great music we have for the church than to lead them in confusions that are going to make the problems of life more perplexing for them. It is no wonder that a reporter of a newspaper in Lafayette, Indiana, where the Methodist Youth Convocation was held last August (at Purdue University) quoted a youth delegate as saying, "How can I tell the folks back home about this?" (She referred to the jazz-infested *John Wesley Morning Service*).

How could she? How can anyone justify this idiotic adventure? Some of my friends tell me that when I hear recordings of a jazz communion service, I will change my mind. Yes, I will. When I hear the 150th Psalm jazzed up, I will change my mind, no doubt. But it will be a change more resolute than ever:

> "That we should render unto Caesar the things that are Caesar's, *and unto God the things that are God's!*"

BISHOP PICKETT

(Continued from page 6)

India. Bishop Pickett was an outstanding foe of the policies of the late secretary of State John Foster Dulles.

EUROPEAN HOLIDAY

featuring

THE PASSION PLAY

July 16-Aug. 12

A GRAND TOUR OF THE HIGH SPOTS OF EUROPE

personally conducted

by

Rev. & Mrs. Harold Cramer

of

Carter Memorial Church

Needham Heights 94, Mass.

For information write

THE CRAMERS

or

TRAVEL SERVICE BUREAU

Needham 92, Mass.

Many of the harmful effects of these policies, he believes, were eradicated by the recent visit of President Eisenhower.

The President was greeted with more enthusiasm than Bulganin and Khrushchev during their trip through India. Mrs. Pickett met the President in New Delhi. Bishop Pickett's commitments made it necessary for him to be in another section of India during the President's visit.

Bishop Pickett believes that Secretary of State Herter is not following the policies of his predecessor but is his own man, and that the new policies have brought the new great republics in closer and more harmonious relationship.

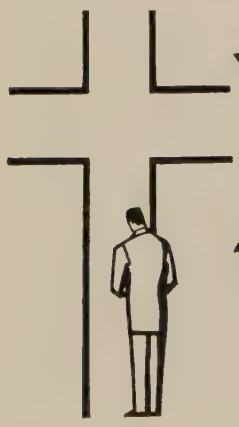
Bishop Pickett said that there are indications that Buddhism in Asia is breaking up, while Christianity is becoming stronger. This decline of Buddhism is noticeable throughout the East.

Buddhism received a terrible blow in Ceylon in the murder of the prime minister Bandarnaike because he opposed Buddhist clergy who were attempting to place their religion under state control.

During the coming months, Bishop Pickett will teach courses at Boston University School of Theology.

"Dedication and Evangelism . . . are the very issues of life for Christianity and freedom"

—Bishop Gerald Kennedy



WEEK OF DEDICATION

WEEK OF EVANGELISM

February 28 — March 6

1960

"Two Great Weeks in One"

GERIATRICS

(Continued from page 5)

It seems that this would be a fine group with which to begin. If Golden Cross Societies could be organized even in one-half of our New England Churches with a working membership, the interest in, and income for, a selected project would be, I believe, amazing.

A particular Sunday each year should be recommended for this; one that would not come too close to other established days, yet in the time of the year when people would show an interest in it. This could be in May around family week, or the third Sunday in September, when the autumn of the year begins, and which is also Senior Citizens' Day. The latter is proclaimed by a state ordinance and is becoming of more interest to the churches.

As Jay Elmer Morgan writes: "Every older person needs someone to care for him; a purpose that gives direction and significance to his life; a place to live in wholesome surroundings, with fresh air, sun and quiet; a sufficient variety in life to add interest and keep him mentally alert; a triumphant religious faith to give serenity and peace of mind."

The Psalmist makes the request for the senior citizen. "Do not cast me off in the time of old age; forsake me not when my strength is spent."

EXCHANGE PROGRAM HELD IN QUINCY

In an unusual exchange program, the Rev. Dr. Alfred B. Minyard, pastor of the Quincy Methodist Church, conducted the adult Bible class and preached at the worship service of the Christ Episcopal Church in Quincy, on January 10. His sermon theme was "A Methodist Looks at Phillips Brooks." While he was at Boston University Dr. Minyard made a special study of the life of Bishop Brooks for his doctor's dissertation.

The Rev. Chester A. Porteus, rector of Christ Church, and an examining chaplain in the field of church history of the Diocese of Massachusetts, visited Quincy Centre Methodist Church. He conducted the adult Bible class and preached on "An Episcopalian Looks at John Wesley."

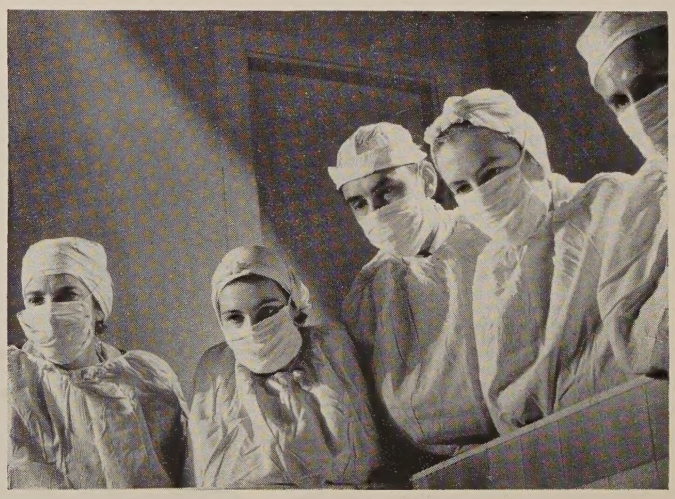
A special offering was taken at both churches for the General Theological Library, 53 Mount Vernon St., Boston. The Rev. Mr. Porteus is president of the Library.

NORTHEASTERN PLANS MEETING

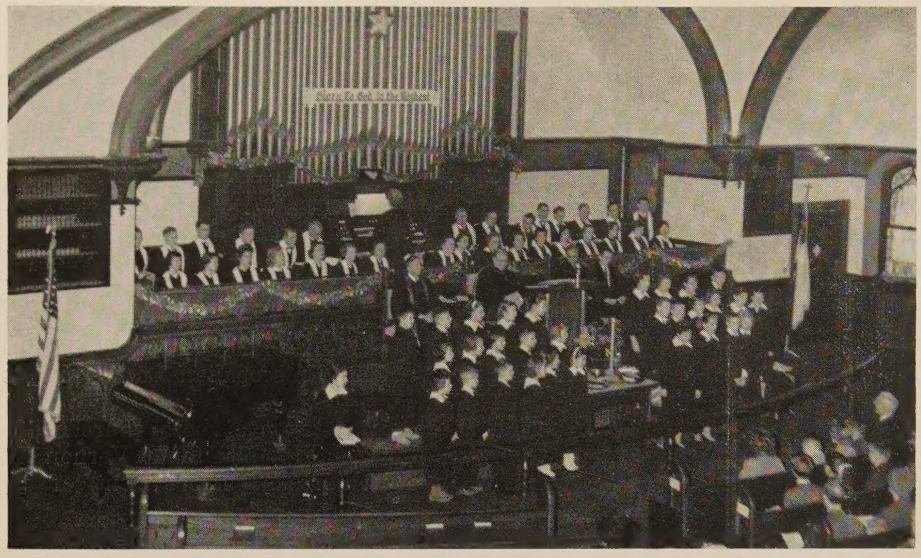
Program plans for the Northeastern Jurisdictional Conference, to be held in Washington, D. C., June 15-19, have been drafted. Site of the conference will be the Methodist center—comprising American University, Wesley Seminary and Metropolitan Memorial Church. Delegates will number 314, representing 20 conferences in 12 states and the District of Columbia. The Rev. William H. Alderson, Bridgeport, Conn., is chairman of the Commission on Expense and Arrangements, which met Dec. 1 to plan the program.

A HOSPITAL IS MANY THINGS—

It is operating room and X-ray machines, laboratories and recovery rooms, dietary kitchens, medical record rooms and solution rooms. The New England Deaconess Hospital has the most modern and complete equipment to offer the best care possible for its patients.



NEW ENGLAND DEACONESS HOSPITAL



Junior choir sings at Starrett Memorial Church in Athol at Christmas Family Service. Bishop John Wesley Lord, the Rev. Clarence F. Avey, Springfield District superintendent; and the pastor, the Rev. Dr. Donald H. Freeman are on the rostrum.

Schisler Graduate Awards Are Now Available

The John Q. Schisler graduate awards, granted by the General Board of Education, are available for a limited number of qualified graduate students preparing to become directors of Christian education in the local church.

The awards, five each year, are financed from receipts of the annual Methodist Student Day offering and are a part of the National Methodist Scholarship program.

Applications for the 1960 awards must be sent in by March 1 and will be announced April 1. Blanks are available from the executive sercetary of conference boards of education.

Winners are selected by a six-member committee. Three of these are staff members of the General Board of Education. Others are a director of Christian education in a local church, a professor of Christian education in a Methodist graduate school, and a conference executive secretary.

In the three years since the program began in 1957, eighty-four persons from 27 states have applied for the awards.

Dr. Everette L. Walker of Nashville, who administers the scholarship program, says that because of the excellence of the applications for the Schisler awards, the process of selecting the winners each year is difficult. The committee gives very careful attention to all factors involved in the final selection, he stated. Dr. Walker is associate director of the Department of Secondary and Higher Education, General Board of Education

Airtex Modern Elastic
STOCKINGS
Lightweight
Comfortable
Invisible
T
WAY S-T-R-E-T-C-H
O
Heavyweight for severe cases
For Smartly-Dressed Women
For Well-Groomed Men
For Measure Blanks
Write to
Worcester
Elastic Stocking
Company
58 Front Street
Worcester, Mass.

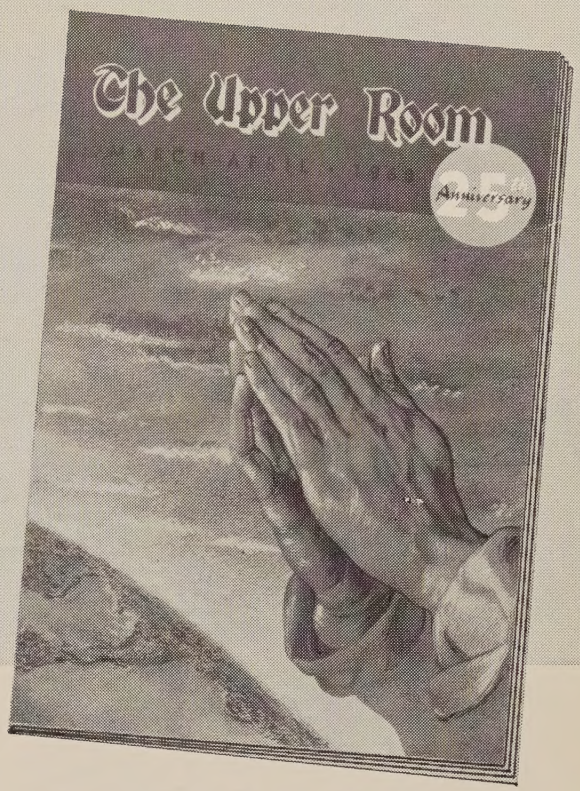
Sixtieth anniversary services at Upham Memorial Church in Dorchester. Left to right: the Rev. Richard L. Evans, pastor; Mrs. Mae Barnes, Bishop Lord and Mrs. Guy O. Powell.

FEDERAL ENGRAVING CO.
DAY and NIGHT SERVICE
Call LIBERTY 2496-2497
15 EAST ST. • BOSTON, MASS.

WORLD'S MOST WIDELY USED

Devotional Guide

marks its 25TH ANNIVERSARY

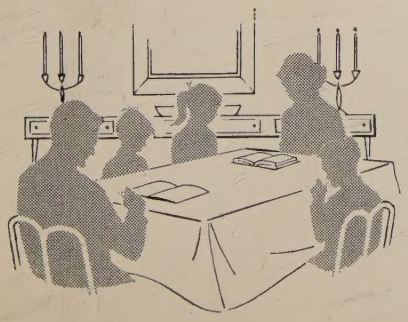


Back in 1935, there was born an idea for a pocket-size periodical with fresh, timely devotions for each day, written by thoughtful Christians of all evangelical denominations, for Christian families everywhere.

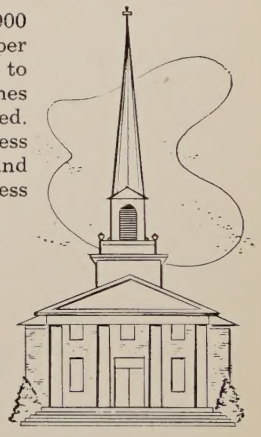
This year, grown to record-shattering circulation, The Upper Room marks its Twenty-fifth Anniversary. An estimated 10,000,000 Christian men, women and children in all parts of the world use it now to guide their daily worship. It has inspired countless lives, taught people of every land how to approach God, made the Christian message more vital to millions.

With no denominationalism in its contents, The Upper Room is distributed regularly by over 70,000 churches, going into the homes six times a year, expressing concern for the spiritual welfare of the family, leading them in daily devotions, encouraging Bible reading and prayer, reminding them each day of their church and pastor.

Use of The Upper Room helps form the family devotions habit, which becomes the "tie that binds" even when life brings the times of separation — children in college, in the armed services or away in business. Joining in the same devotional each day holds the family together in spirit and loyalty. Many broken homes have been prevented or mended through family prayer.



Because of its large printing (over 3,000,000 copies of each bi-monthly issue) The Upper Room is offered at a minimum of cost to churches and to individuals. Where churches so desire, consignment orders may be arranged. Many individuals make their personal witness by distributing The Upper Room. Braille and Talking book editions are also available, at less than cost of production.



To order The Upper Room or to receive a sample copy, mail the coupon below.

The Upper Room

The world's most widely used devotional guide
37 Editions — 31 Languages

The Upper Room, 1908 Grand Avenue, Nashville, Tennessee

☐ Send me a free copy of "The 25th Anniversary Report."

☐ Please send me a free sample copy of The Upper Room.

☐ Enter my order for_____copies of the current issue and send same number of subsequent issues until order is changed. (7 cents each in lots of 10 or more of one issue to one address.)

☐ Begin my personal subscription with current issue. (Individual subscriptions, by mail, $1.00 a year, 3 years for $2.00, cash with order.)

Name_____

Address_____

Preachers' Aid Society of the New England Annual Conference of The Methodist Church

(Legal Name)

Providing Now for Senior Ministers Who Have Spent Themselves and in Prospect for Their Active Juniors When They Retire

A Favorite Project for a Legacy, Annuity Bonds, or a Special Memorial in the Golden Pages of Memory in the Conference Minutes

More Veterans Than Ever! *Their Needs Persist!*

Write to
D. Joseph Imler
Executive Secretary

or

Call at Office 83
581 Boylston Street
Boston 16, Massachusetts

President:
Lester C. Peabody
299 Atlantic Avenue
Boston 10, Massachusetts

Treasurer:
Vincent P. Clarke
27 State Street

July 60
Libr. Nazarene Th. Sem.
Box 6076
Kansas City 10, Mo.